

A
SYNOPSIS OF THE VIEWS
OF THOSE
WHO LOOK FOR THE COMING
OF THE
LORD JESUS CHRIST,
IN
1843.

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INTRODUCTION.

IN the preparation of this little book, the author has taken great pains to render the subject as familiar as possible; so that any individual of ordinary capacity may easily understand it. As it is merely a synopsis of the views of Second Advent believers, and, as such, designed to prepare the way for the examination of more elaborate works upon the prophetic portions of the Bible, each point is treated with brevity. Whatever may be the opinion of others, the author is bound to declare it as the honest conviction of his heart, that all the solemn events set forth in this pamphlet, will be fully accomplished according to previous calculation; and he hopes through the grace of God, freely vouchsafed, to be prepared to welcome the Savior at his coming. That

the blessing of God may attend this humble attempt to advance his cause, and render it a voice of comfort to the saints, and of warning to his enemies, is the ardent prayer of

H. B. S.

ASHBURNHAM, Sept. 7, 1842.

SECTION I.

RESTORATION OF THE JEWS.

THE prevailing opinion upon this subject has been, that the Jews, the literal descendants of the patriarchs, are to be gathered from among the nations where they have been dispersed, and restored to the land of Canaan, to the enjoyment of an independent national government and privileges among other nations, and to continue thus to the end of time. If this sentiment can be maintained from the word of God, then the doctrine set forth in these pages must be incorrect.

It will, therefore, be our object in this chapter, to show, *That no literal return of the carnal Jews to Palestine as a nation, is promised in the Scripture, other than that which has already taken place.*

Our first reason in support of this view is,

I. That the main body of the Jews were never carried away from their land. Those

who departed from their country at the time of the Babylonian captivity were only a small part of the tribes of Israel and Judah; and when the commandment went forth to restore and build Jerusalem, all the Jews that were minded to, had liberty to return with Ezra,—and the Ten Tribes, as many of them as pleased, had the same liberty to return with Judah and Benjamin; so that as a distinct people, they do not now exist. This statement is in exact agreement with the published opinion of *Taylor, Rennell and Calmet*.

In further confirmation of this view, we assign three reasons:

I. That nearly a hundred years after the captivity, Josiah, king of Judah, went in person to the cities of *Manasseh*, west of Jordan, and purged them from idolatry, which could not have been done, had not these tribes, or a part of them, been there.

II. When Zerubbabel returned, Judah and Benjamin are not only mentioned, but other tribes are referred to as going with him.

III. All the Jews of Israel inhabited the land of Palestine indifferently, both in the time of the Maccabees, and of our Lord and Saviour.

2. All the Prophets who have been supposed to predict this event, lived and prophesied *prior* to the return of the Jews from

Babylon. The restoration from Babylon took place B. C. 457. But

Isaiah prophesies B. C. 760 to 706.

Jeremiah " " " 629 — 588.

Ezekiel " " " 529 — 574.

Daniel " " " 606 — 534.

Hosea " " " 785 —

For further proof, examine the chronology of the Bible over the several Books of the Prophets.

So far, therefore, as any of the prophecies relating to the Jews, by the Prophets is concerned, they may all have been accomplished when they returned from Babylon; we know that at that time vast numbers did return and build their city and temple, and continued together until they became a scattered people, as a consequence of rejecting the Messiah.

3. The idea of the return of the Jews, and the building again of their temple, conflicts with the unequivocal declarations of God's word. Our Saviour expressly says, "That the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father."—"And the hour *now* is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." Christ came to make both the Jews and Gentiles one; "to break down the middle wall of partition," and to make the twain

one in himself. The return of the Jews, therefore, to the enjoyment of distinctive privileges, would be to accomplish that very thing which Christ came to destroy. Whatever contradicts the word of Jehovah, must have its foundation in error.

II. We pass now to a consideration of the original promises made to the Patriarchs and their seed. These promises are the strong hold of many, and are supposed to afford a pledge of the Jewish restoration.

Gen. xv. 14, 15. "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

Gen. xv. 18. "Unto thy seed have I given this land, from the river of Egypt to the great river of Euphrates."

Gen. xvii. 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

For the sake of brevity, we refer to others without quoting them:

See Gen. xii. 6, 7; xxii. 18; xxvi. 3, 4.

Gen. xxviii. 13, 14.

Upon these promises we will only remark:

1. That they were made to *Abraham* and to his seed.

2. They refer not to a *limited*, but to an *everlasting possession*.

III. We shall now attempt to show that these promises have never been fulfilled.

1. They were never literally fulfilled to the Patriarchs. Of Abraham it is said, Heb. xi. 9,—“By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.” 10. “For he looked for a city which hath foundations, whose builder and maker is God.” 13. “These all died in the faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14. “For they that say such things, declare plainly that they seek a country. 15. “And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.” 16. “But now they desire a new country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city.” 39. “And these all having obtained a good report through faith, received not the promise.” 40. “God having provided some better thing for us, that they without us should not be made perfect.” Acts vii. 5. “And he gave him none inheritance in

it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him." These passages of God's word clearly demonstrate the fact that the promises made to the Patriarchs were never fulfilled during their natural lives.

2. These promises were never fulfilled to their literal descendants under the Mosaic institution. The Jews have not possessed the land of Canaan one half of the time since they came out of the land of Egypt; before the advent of the Messiah, they were a part of the time in Babylon—sometimes in the land, and often scattered; since that time they have been a scattered people,—a reproach, and bye-word in the earth, as a punishment for rejecting their King. And if they were now to be restored to the possession of their land for a 1,000 or 360,000 years, still it would not relieve the case, for the land was promised as an "*everlasting possession*;" and such a possession as this cannot be enjoyed but in the eternal state.

3. They have not been fulfilled to Christians under the New Testament dispensation. For the land of promise has for the most part of the time since the beginning of the Christian era, been in the hands either of Heathen or Mohamedan powers. Now if God designed that these promises should be literally fulfilled, then his pur-

pose has utterly failed; for they have not thus far in any sense been accomplished;—but they will not fail,—the word of the Lord standeth sure,—nor “one jot or tittle of his law” or word shall fail until all of it is fulfilled.

IV. We will now notice the nature of these promises, and show how they are to be fulfilled.

1. They are to be fulfilled, not in the *literal*, but the *spiritual* seed of the Patriarchs. See Rom. iv. 13. “For the promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith.”

14. “For if they which are of the law be heirs, faith is made void, and the promise made of none effect;” 16. “Therefore it is of faith, that it might be by grace; to the end the promises might be sure to all the seed.” Read to the end of the chapter.

In this chapter the apostle clearly proves, 1. That the promise was not made to the seed of Abraham through the law,—2. Nor to those only who had been circumcised. 3. But that it related to all who *were of faith*, whether circumcised or not.

Gal. iii. 9. “So then they which be of faith, are blessed with faithful Abraham.” 14. “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the

spirit through faith.”—“Now to Abraham and his seed were the promises made; he saith not and to seeds, as of many; but as of one; and to thy seed which is Christ.” See also 17th, 18th verses. 23. “There is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus.” 29. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

This is so plain that the “way-faring man, though a fool, need not err therein;” it is fully seen that all Christians, whether Jews or Gentiles, are the seed of Abraham by faith, and heirs of the promise. If they are to be fulfilled only in the spiritual seed, then it follows:

2. That they will not be accomplished in this, but in the future world. They will be fulfilled at the Resurrection of the just;—in proof, see Luke xx. 37. “Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living.” Here the doctrine of the Resurrection is fully established, and especially that the Patriarchs should live and inherit the promises made them; in the Resurrection state they “*die no more,*” and are therefore in a condition to enjoy an *everlasting possession*. Acts xxvi. 6. “And

now I stand and am judged for the hope of the promise made of God unto our fathers."

7. "Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake—I am accused of the Jews."

8. "Why should it be thought a thing incredible with you, that God should raise the dead?" Paul did not expect the fulfilment of the promises until the period of the Resurrection.

Heb. xi. 17. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son."

18. "Of whom it was said, that in Isaac, shall thy seed be called."

18. "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Here the same doctrine is taught; Abraham did not expect that the covenant would be fulfilled either to him, or to his seed until the resurrection of the just. We will only refer to one passage more.

Ezek. xxxvii. 3d to 15th verses. Upon this passage two points are worthy of remark:—

1. These bones are the whole house of Israel.

2. It is only by the opening of their graves, that they are to be brought into the *land of Israel*.

We do not, like many, look upon this vision

as a mere figure, shadowing forth the condition of the church,—we rather regard it as the proclamation of an event that is to be literally accomplished, and that when this is done, the seed of Abraham will inherit the promised land.

V. *The specific time when the promises will be fulfilled.*

Upon this point we have only to say, that the 2300 days of the vision runs out next year; and the *firm* and *honest* conviction of our heart is, that ere 1843 shall have rolled away, the awful scenes of the judgment will have passed,—that Patriarchs, Prophets, Apostles, and all the saints of God will stand with Daniel in their lot, to receive the promised land as an “*everlasting possession.*”

Visionary dreamer, says one! Well, so let it be; but let me entreat of you, dear friends, before you pass judgment in the case, to carefully examine,—

1. The word of God.

2. The history of the world.

3. The signs of the times. See if you do not discover there something sufficient to alarm your heart. And now, O man or woman, whoever you are, that read these pages; O let me persuade you to fly to Christ—escape for thy life—tarry not in all the plain—O *tremble!* TREMBLE!! for the great day of the Lord hasteth, it hasteth

quickly. O take refuge in that rock, cleft to receive you, ere the measured vials of the wrath of God be poured without mixture upon the enemies of Jesus!

SECTION II.

NO TERRENE MILLENNIAL THIS SIDE OF THE
RESURRECTION.

1. The prevailing sentiment of the church upon the subject of the millennial for ages has been : The triumph of the church for a *thousand* years previous to the advent of Jesus Christ ; a period when all shall have been converted to God, and “know him from the least unto the greatest ;” when the church shall enjoy a state of entire sanctification, and universal peace and harmony abound.

To this view of the subject, we have many objections, some of which we will now present.

1. Such a state must inevitably change, or abolish the conditions of salvation. Such a change as this, the character of God, and the holy oracles expressly forbid—all the dispensations of the divine being are without partiality. “His ways are equal”—

“the same yesterday to-day and forever”—accepting all who fear his name and work righteousness. This blissful state is acknowledged to be *probationary*,—yet it is to be free from *evil*, a *tempting devil*, and *danger* of every kind. How vastly superior is such a condition to that now enjoyed—in every respect it essentially differs from the circumstances under which all have believed both in the present and past dispensations. How then can we reconcile it with the equality of the divine government or his expressed word?

2. Such a state destroys many of the characteristics essential to a holy life in a probationary state. We read of those who “come up out of great tribulation;”—it is said, “The kingdom of heaven suffereth violence”—“that it is through much tribulation that we are to enter into the kingdom.” “That if we would *reign* with him, we must also *suffer* with him.” And again, “To him that overcometh will I grant to sit with me on my throne.” A probationary state is a fit place for the exercise of the Christian graces—the trial of faith, patience, hope, meekness, fear and love. But in the millennial period, there can be no *tribulation*—the kingdom can suffer no *violence*—suffering and warfare will be over, and all the essential characteristics of a probationary state destroyed.

3. Such a state supersedes the necessity of the holy Scriptures. All its instructions will be of no use; let us read and apply some of its precepts. "Deliver us from evil." What, when there is no evil to be delivered from! "Get thee behind me Satan." What, when the devil is shut up in the bottomless pit! "Blessed are they that mourn." What, when the days of thy mourning are ended! "Strive to enter in at the straight gate; for many—will seek to enter in but *shall not be able*." What, when all shall have been converted to God! "Love your enemies." What, when we have none to love! "Blessed are the peacemakers." What, when there is no more war! So we might go on and throw out all the precepts of the Bible as of nothing worth.

Again: of what possible use can be the divine *promises*—the *invitations of mercy*—the *solemn exhortations*—the *alarming admonitions*, and the *repeated threatenings of wrath* that are every where interspersed in the Gospels. In that state all are holy, and together join in the universal and triumphant song, "Now is come salvation and strength, and the kingdom of our God." "The kingdoms of this world are become," &c.

4. The prevailing view of the millennium is opposed to the unequivocal declarations

of God's word. The destruction of the wicked is an event to transpire prior to the complete establishment of the kingdom of God on earth.

I. Psa. ii. 9. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel"—not a word is here said of the conversion of the heathen to Christ at his coming, but their destruction is clearly told.

II. See also the interpretation of Nebuchadnezzar's dream, where the great image is to be broken in pieces and reduced to powder, like the chaff of the summer's threshing floor, and the wind is to carry it away. This image represents the wicked kingdoms of this earth, which are to continue in their present shattered and dissevered state, until they are removed by the setting up of Christ's *everlasting kingdom*.

III. See also 2 Thes. ii. 8. "And then shall that wicked be revealed whom the Lord shall *consume* with the spirit of his mouth, and *destroy* with the brightness of his coming." Query: If the wicked kingdoms of this earth, together with the "man of sin, or Papal Beast, is to continue, and be destroyed only by the coming of Christ, and the establishment of his kingdom, where can we get in a thousand years of millennial glory this side of the resurrection?

IV. Our Saviour says,—Matt. 13. "The

harvest is the end of the world—let the tares and the wheat grow together until the harvest—the tares are the children of the wicked one, and the wheat are the children of the kingdom.” Here is nothing said of the conversion of all the world; but on the contrary, the righteous and the wicked are to grow together until Christ comes; then shall he send forth his angels and sever the wicked from the just, to bind them in bundles, and cast them into a furnace of fire.

v. “As it was in the days of Noah, so shall it be at the coming of the Son of Man.” How was it then?—a time of peace and purity? No; the earth was corrupt; her cup was full, and universal wickedness prevailed. All the antediluvian race with the exception of eight souls were swept away by the waters of the flood. As it was then, so shall it be when the Son of Man comes.

vi. “Likewise also as it was in the days of Lot, so shall it be when the Son of Man shall be revealed.” Not ten righteous persons could then be found, otherwise the cities of the plain might have been saved. But the cry of Sodom and Gomorrah was great, and their sin greivous. Therefore God in his wrath rained upon them fire and brimstone, which utterly consumed them.

As it was in the days of Lot, so will it be when the Son of Man appears.

To make this still clearer we will now contrast the expectations of the Church with the spirit of prophecy.

Church.

In the millennium, faith will so abound that the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Church.

Then, all shall know the Lord from the least to the greatest.

Church.

When the Son of man comes, the whole world shall have been converted to God.

Church.

We are to have a thousand years of millennial glory before the end of the world, in which there shall be no tares, "for all shall be righteous."

Church.

For a thousand years we shall have no trials, temptations, nor afflictions.

Church.

In the millennial glory of the church, all shall be of one heart and mind—holiness to the Lord shall dwell on every tongue.

Christ.

When Son of man cometh, shall he find faith on the earth?

Christ.

As it was in the days of Noah, so shall it be at the coming of the Son of man.

Christ.

Likewise also as it was in days of Lot, even so shall it be when the Son of man shall be revealed.

Christ.

The harvest is the end of the world. Let the tares and the wheat grow together till the harvest. The tares are the children of the wicked one, and the wheat the children of the kingdom.

Apostle.

Through much tribulation we are to enter into the kingdom of God.

Apostle.

"There shall be scoffers in the last days, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continued as they were from the beginning."

How, we ask, can the idea of a temporal millennium, such as has been the expecta-

tion of the Church, be made to harmonize with the writings of Christ and the apostles? It cannot be done. And such a doctrine should be regarded as a dangerous error,—not dangerous in itself, but in its influence.

1. *Upon the church.* Its tendency is to prevent the church from putting forth all that amount of effort of which she is capable for the salvation of souls. A thousand years yet, says the church, and such is poor human nature that the opiate is swallowed and all is quiet.

2. *Upon the world.* It tends to lull a sinful world to sleep while they are looking for the universal conversion of the world. And thus while they are crying “peace and safety!” the Lord will “come upon them as a thief.”

SECTION III.

THE TRUE MILLENNIUM.

THE only millennial which the word of God authorizes us to look for, is that which shall be ushered in by the personal appearance of the Lord Jesus Christ,—the resurrection of the saints,—the destruction of the wicked,—the renovation of the earth by fire, and the establishment of Christ's everlasting kingdom on earth as the eternal abode of the just.

1. In support of this view, we first present the opinions of the fathers.

It is obvious from Paul's letter to the Thessalonians that there were some who expected this revelation of Jesus, and the setting up of his eternal kingdom in their day; but in the time they were in error, and it was this, doubtless, that led Paul in his second epistle to correct this mistake. Gibbon says, "That the idea of Christ's personal appearance, his reign and speedy

coming was prevalent throughout the Roman empire during the first centuries." And it was doubtless this that led the Emperor Domitian, as early as A. D. 80, to send for the relatives of Christ, of David's line, to know what "kind of a kingdom they expected," and when told that it was not an earthly, but celestial kingdom, and that it was not to be set up in *time*, but at the *end of the world*, his fears abated.

Papais, Bishop of Hierapolis, and a martyr, and cotemporary with St. John, "taught that Jesus Christ was to appear on earth, and there to reign with his saints a thousand years in great glory." He further says, "that he did not follow various opinions, but had the apostles for his authors; and that he considered what Andrew, what Peter said; what Philip, what Thomas, and other disciples of the Lord; as also what Aristian, and John the *senior*, disciples of the Lord, what they spoke; and that he did not profit so much by reading books, as by the living voice of these persons."

Irenæus, one of the best Christian writers of the second century, says, "The just *rising from the dead shall reign*; and nature, *renewed and set at liberty*, shall yield abundance of all things, being blessed with the dew of heaven, and *great fertility of the earth*, according as has been related by these ecclesiastics who *saw St. John*, the

disciple of Christ, and heard from him *what our Lord taught* concerning those times."

Justin Martyr, who was beheaded at Rome, A. D. 165, "That a certain man among us Christians, by name John, one of the apostles of Christ, in a revelation made to him, did prophecy that the faithful believers in Christ should *live* a thousand years in the New Jerusalem, and after that should be the general resurrection and Judgment." In proof of this doctrine he quotes to the 65th chapter of Isaiah; also to Ezekiel, and to Acts iii. 21, and he further adds this as the *faith of all orthodox Christians of his day*.

To the above may be also added the testimony of the *Council of Nice* which convened at *Nice* in Bithynia, A. D. 325, and consisted of more than 300 Bishops. Here was combined the united wisdom of the church of Europe, Asia, and Africa. They speak thus: "The world was made meaner, or less perfect, providentially; for God saw that man would sin. Wherefore we expect *new heavens* and a *new earth* according to the holy Scriptures, *at the appearance and kingdom* of the great God and our Saviour Jesus Christ. And then as Daniel says, (vii. 18), the saints of the Most High *shall take the kingdom* and the *earth* shall be pure, holy, and the *land of the living*, not of the dead. Which David, foreseeing by

the eye of faith, cries out (Ps. xxvii. 23), *I believe to see the good things of the Lord in the land of the living.*

Our Saviour says, "Happy are the meek for they shall *inherit the earth.*" And the prophet Isaiah says, (xxvi. 6), "The feet of the meek and lowly shall tread upon it."

Here we have the leading features of the views of Second Advent believers upon this subject, derived directly from the apostles. And it is clearly seen that they did not expect a millennial period, unless connected,
1. With the personal appearance of Jesus Christ. 2. The resurrection of the just. 3. The appearance of the new heavens and new earth.

2. *The teaching of the Scriptures.* However convincing and satisfactory the opinions of others may be, yet we are not safe unless we have as thus saith the Lord, Dan. xi. 44, "The God of heaven shall set up a kingdom which shall *never* be destroyed; and the kingdom *shall not be left to other people*, but it shall stand FOREVER."

Dan. vii. 27.—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting kingdom.*" If a millennium is taught any where in the Scriptures, it is taught in these quotations.

The kingdom here brought to view is of such a nature.

I. As to exclude all other kingdoms: this is obvious at a glance. It is a kingdom to be given to the people of the saints, and such as shall not be left to other people. It is to break in pieces all other kingdoms so that they shall be as the chaff of the summer threshing floor, and no place found for them.

II. It is to be a kingdom both *universal* and *perpetual*. The stone by which the kingdom is represented is to become a "great mountain and fill the whole earth," and the reign of the saints in that kingdom is to be *forever and ever*.

But some tell us that words *everlasting*, *forever*, &c., are used in an accommodated sense; but where is the evidence of the fact? There is none. The plain, literal, common-sense meaning is the only one required. Dr. Clarke says, on Gen. xxi. 33, that "*olam*" the Hebrew, and "*aion*," the Greek word rendered "*everlasting*," "*literally signify eternal, or duration without end.*" The best Hebrew and Greek scholars use the terms to express *eternal*, and especially so when used in reference to God, his *attributes*, *operations*, &c. In this latter sense the terms are so used. It is not a millennial of 1000 or 360,000 years duration, but an eternal kingdom.

This point established, it follows, therefore, that it is a condition not to be *enjoyed in time*, but one that is held in reserve until the resurrection of the just. And this view perfectly harmonizes all those passages which seem to predict a *temporal millennial*.

Jeremiah, xxxi. 34.

“And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them, unto the greatest of them, *saith the Lord.*”

Jeremiah, l. 20.

“In those days, and in that time, saith the Lord, the iniquity of *Israel* shall be sought for, and there *shall be none*; and the sins of Judah, and they shall not be found.”

Zech. xiv. 20.

“In that day shall there be upon the bells of the horses *Holiness unto the Lord.*”

Question.

When will this be? if in this life, it conflicts with the other parts of the Bible.

Answer.

It will be fulfilled at the resurrection of the just.

Question.

When will this be fulfilled?

Answer.

At the resurrection of the just.

Question.

When will this be fulfilled?

Answer.

At the resurrection of the just.

There are several prophecies of the same class, but they all have the same fulfillment, and thus present the Scriptures in beautiful harmony.

And now, dear reader, are you ready for the appearing of the Lord? Such a day as we have described will surely come,—we stand upon its very verge! O, solemn thought! A few brief months and we ex-

pect that all will be over,—the mystery of God finished,—the day of grace closed, and the retributions of *eternity* awarded. O, sinful man and woman, *beware!* Prepare now for the gathering storm while mercy calls, lest that “*day overtake* you as a thief and you shall not escape.”

SECTION IV.

THE SECOND COMING OF CHRIST.

THE second appearing of the Lord Jesus Christ in the clouds of heaven, is an event foretold by the holy prophets, and desired by the apostles, and an event that has been the expectation of the church in every age since the Saviour ascended on high in the presence of the men of Gallilee.

But as this is a doctrine fatal to the views of those who cry "peace and safety, when sudden destruction cometh," all those passages which fully inculcate this truth, are saddled upon the pack-horse and sent away to the destruction of Jerusalem. A very convenient, yet dangerous, method of disposing of God's truth. We shall endeavor to show the coming of the Saviour.

I. *An event yet future.*

As the 24th chapter of Matthew is referred to as sustaining the opposite view, we shall introduce a brief synopsis of the

chapter. That some prophecies mentioned in this chapter were fulfilled at the destruction of the Jewish city we freely admit, but that the whole chapter had its fulfillment there, we as frankly deny.

1. "Declaration of Christ that the buildings of the temple should be destroyed."

This was fulfilled in a little more than 36 years after it was predicted.

2. Three questions, asked by the disciples:—1. When shall these things be? viz. destruction of the temple, &c. 2. What shall be the sign of thy coming? *i. e.* His second appearing. 3. When shall the end of the world be?

3. Christ names certain events that shall transpire before the end of the world. These he names in reference to the last two questions.

I. *There shall be false Christs.* This has been literally fulfilled. The Religious Encyclopedia mentions twenty-four, giving also their names and places where they rose and fell. The last of these appeared in Germany, in 1682, and was called Rabbi Mordecai.

II. *Wars and rumors of wars, &c.* This cannot relate to the destruction of Jerusalem, for that city was destroyed in the very first war of any note after this prediction. No one can doubt, but that it *has been* and *now is* in a state of fulfillment.

III. *Famines, pestilence and earthquakes.* History furnishes convincing proofs that this has been fully accomplished.

IV. *Persecutions.* During the period of the Roman emperors, there were no less than ten of the most bloody persecutions in which, at least, 300,000 perished. In addition to these we might name the persecutions of the Protestants by the Paptists century after century, until within a short time. In these later persecutions no less than fifty millions have been slain upon the altar of superstition and cruelty.

V. *Betraying and hating one another.* This I understand to refer to the spirit of religious bigotry that has characterized the church during the past and the present age. The non-conformists were persecuted by the Episcopalians in England in the time of Charles II., and the Episcopalians were persecuted by the Presbyterians in 1645. Congregationalists persecuted the Baptists and Quakers in New England.

In these and similar persecutions which have arisen among professing Christians, thousands have had their property confiscated, their bodies incarcerated in prisons, and their lives sacrificed. Thus have they "betrayed and hated one another."

VI. *False prophets.* What is a false prophet? Within the last century many have arisen, and endeavored to prove, con-

trary to the express teachings of God's word, and the almost uniform opinion of the church in past ages, that there shall be before the coming of Christ a *thousand* years of unexampled peace and prosperity, when all shall "know the Lord," "thereby deceiving many." Christ says, "that the wheat and the tares shall grow together, till the harvest."

VII. *Iniquity abounding and love waxing cold.* This is emphatically true of multitudes of professors of religion at the present day. The love of the world is the prevailing sin of the church. Personal aggrandizement is the order of the day. The Lord says, "Behold I come quickly, but how few prepare to welcome. The professed church join with the world and cry, 'My Lord delayeth his coming.'"

VIII. *Gospel to be preached to all nations.* This has been literally fulfilled. The Bible has been translated into more than 200 languages, and the missionaries of Jesus have been sent to every known nation.

The gospel was first preached in the East, in Asia; it then crossed over into Africa. Europe and America have also enjoyed a long day of gospel visitation. The gospel sun arose in the *east*, and it is now about to set in the *west*, shedding its merciful rays upon the native aborigines of our own country.

4. *Christ teaches his disciples what course to pursue at the seige of Jerusalem,—to flee, &c.* When ye shall see the abomination, &c., then flee, *i. e.*, the Roman armies that compassed Jerusalem to make it desolate.

5. *Tells them how to distinguish between false Christs and himself.* They would be seen in the deserts and secret chambers, but He, like the lightning from heaven.

6. *Sun darkened, moon giving no light, and the stars falling from heaven, &c.* This undoubtedly must have a figurative fulfillment, as there will be no sign of the Saviour's coming sufficient to open the eyes of a sinful world until he appears "suddenly as a thief." The *sun*, *moon*, and *stars*, refer to the *gospel*, the *church*, and her *ministers*.

The light of the church was darkened when she was given into the hands of the Papal power for 1260 years, beginning A. D. 538, and ending 1798, when the Pope was carried a captive to France.

7. *This generation shall not pass until all these things be fulfilled.* The generation spoken of was not that which then lived, for it is a fact that the most of that "generation did pass away." It was then thirty-six years before Jerusalem was destroyed.

The generation meant is the generation of the righteous. As David says, "A seed

shall serve him ; and it shall be accounted to him for a generation.”—Ps. xxii. 30. The obvious meaning then is that the seed of the righteous shall never become extinct, but shall continue on the earth until Christ comes.

From an examination of this chapter, it does not appear that Christ was seen at the destruction of Jerusalem ; and yet this very chapter declares, verses 30 & 31, “And then shall appear the sign of the Son of Man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.” “And he shall send his angels with a great sound of a trumpet ; and they shall gather together his elect from the four winds, from one end of heaven to the other.” Who witnessed these events at the time referred to ? And as they were not fulfilled then, so they never have been since that time. It follows, therefore, that they remain to be accomplished.

II. *The certainty of this event.*

1. *The Prophets all refer to it.* Jude tells us that the seventh from Adam prophesied, saying, Behold the Lord cometh, with ten thousand of his saints, &c. This passage not only declares the fact, but sets forth the object for which he is to come. Isa. xl. 5. “And the glory of the Lord shall be revealed, and all flesh shall see it togeth-

er.” This is yet to be fulfilled when he comes to be admired of his saints. Dan. vii. 9—10. “I beheld until the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him; *thousands*, THOUSANDS ministered unto him, and ten thousand times ten thousand stood before him; and the judgment was set, and the books were opened.”

Here the scenes of the Judgment are vividly described, and the fact is clearly established that the event is certain.

2. *Christ himself declares its certainty.* Matt. xvi. 27. “For the Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works.” Rev. iii. 11. “Behold I come quickly; hold that fast thou hast that no man take thy crown.” The angels, also, when Jesus ascended, said, Acts i. 2, “Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken up into heaven, shall come in like manner as ye have seen him go into heaven.” Three things here are worthy of remark :

- I. “*Shall so come,*”—a fact stated.
- II. “*This same Jesus,*”—not another.
- III. “*In like manner,*”—as he ascended.

He ascended literally, agreeing also with that, "he shall come in the *clouds of heaven*."

3. *The Apostles establish the certainty of Christ's coming.* Heb. ix. 28. And unto them that look for him shall he appear the second time without sin, unto salvation." Thes. iv. 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." 1 John ii. 28. "And now little children, abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming." Rev. i. 7. "Behold he cometh with clouds, and every eye shall see him, and all kindreds of the earth shall wail because of him."

This last passage clearly demonstrates the point. It cannot apply in any sense to the destruction of Jerusalem, for it was not written until Jerusalem had been destroyed nearly thirty years. We might bring many other passages bearing upon this subject, but enough has been shown to establish the certainty of the second appearing of our Saviour. Are these things so? Is it possible that the great day of God is at hand? Sinner are you ready? What if you should see him descending from the parted sky to-day!—are you prepared to welcome his return? If not, O, bestir yourself! Hasten! O, fly to the ark!—for the great day of the Lord hasteth,—it hasteth quickly!

SECTION V.

THE DESIGN OF CHRIST'S SECOND COMING.

THE word resurrection is never used in a figurative sense; it invariably signifies to *revive*, or *resuscitate*, or *bring to life*, to *come up from the grave*, &c. The doctrine of a resurrection is generally admitted; the controversy upon this subject relates to its *nature*, *order*, and *time*. Some take the ground that it will be general and at the same *time*; others maintain that there will be two distinct periods of the resurrection the righteous to be raised first, and the wicked after a lapse of a thousand years. We shall endeavor to show that one design of Christ's coming will be,

1. *To raise his saints.* In persuing this point we shall show two distinct resurrections, and that of the saints first. Our Saviour says, John v. 28, "Marvel not at this, for the hour is coming, in which *all* that are in the graves shall hear his voice, and

shall come forth; they that have *done good* unto (AT from EIS) the resurrection of life; and they that have done evil, unto (AT) the resurrection of damnation."

Here two resurrections are clearly taught. If only one was intended, why did not Christ say, "Come forth at the *resurrection*—the *good to life*, but the *evil to damnation*? Instead of that he has named two specific resurrections. Paul also says, Phil. iii. 10; "That I may know him and the *power of his resurrection*, if by any means I might attain unto the resurrection of the dead."

What does the apostle mean by the "power of his resurrection," and by attaining "unto the resurrection of the dead?" If the event was to be a general one, he certainly would share it. Unless he refers to the resurrection of the just, we can make no sense at all of the expression.

See, also, Luke xx. 35, 36. But they who are counted *worthy* to obtain that world *and the resurrection from the dead*, neither marry nor are given in marriage; neither can they die any more; for they are equal to angels; and are children of God, *being the children of the resurrection*." The "children of God," and on that account they are the "children of the resurrection." If this does not refer to the resurrection of the just, as distinct from the wicked, we know not how to understand it.

Dan. xii. 2,—“Many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Here the same distinction is kept up. 1. The resurrection is not general, but “many shall awake.” 2. The righteous will come forth first, to everlasting life. 1 Cor. xv. 22,—“Christ the first fruits, then afterward those that are his at his coming.” May we not add, his only? 1 Thes. iv. 16,—“For the Lord himself shall descend from heaven with a shout; with the voice of the archangel and the trump of God; and the dead in Christ shall rise first.”

2. *To change his living saints, and to gather his people in the air.*

Psa. i. 5,—“Gather my saints together unto me, those who have made a covenant with me by sacrifice.” This has never been fulfilled, yet it will be at the “end of the days.” 1 Thes. iv. 14—17,—“Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. So shall we ever be with the Lord.”

Here are three points worthy of reflection.

1. The righteous dead, and those who are then alive of this character, will be caught up together; not separately. What a glorious sight!

2. They will be caught up to meet the Lord. It does not appear that the Saviour will come any nearer the earth, than the clouds.

3. They shall be for ever with the Lord. They enter upon an eternal reign with him.

2 Thes ii. 1. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," *i. e.* in the clouds. 1 Cor. xv. 51, 52. "Behold I show you a mystery; we shall not all sleep," *i. e.* die, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Upon this passage we remark,

i. We shall be changed. How, we cannot tell, only that it will be by the power of the great God.

ii. This change is to be sudden,—“in a moment.” No slow progress in God's work.

iii. There is in all this something of mystery. Paul, with all his wisdom, did not fully understand it. “It doth not yet appear what we shall be.” Four particulars in which our bodies will be dissimilar from what they now are, the apostle names: 1 Cor. xv. 42. 1. It is sown in corruption; it is raised in incorruption;—2. It is sown in dishonor; it is raised in glory;—3. It is

sown in weakness; it is raised in power;—
4. It is sown a natural body; it is raised a spiritual body.”

3. *To destroy the wicked from the earth by fire; cleanse it from the curse of sin, and fit it up as the everlasting abode of the saints.*

Isa. xxxiii. 12. “The people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire.” Jer. xxv. 23. “The slain of the Lord shall be from one end of the earth even unto the other end of the earth.” Ezek. xx. 47, 48. “Thus saith the Lord God, behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the *flaming fire* shall not be quenched, and all faces from the South to the North shall be burned therein.” He adds also, “Oh, Lord God, they say of me doth he not speak parables?” Just so, the wicked now say; but they will learn at last to their sorrow, that their threatenings are not figures of speech. Dan. viii. 11. “Then will the beast be slain and given to the *burning flame*.” Duet. xxxii. 22. “For a fire is kindled in mine anger, and shall burn unto the lowest hell; and shall consume the earth with her increase, and set on fire the fountains of the mountains.” Isa. lxvi. 15, 16. “For behold the Lord will come with *fire*, and with his chariot, like a whirlwind to render his anger with fury, and his rebuke with flames

of fire." Malachi iv. 1. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of host, that it shall leave them neither root, nor branch. Matt. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up the chaff* with unquenchable fire." 2 Thes. i. 7, 8. "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Pet. iii. 10. "But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up."

These passages are but few of the many that teach the destruction of the wicked by fire when the Lord cometh; but they are sufficient for our purpose, inasmuch as they fully establish the point as human language can do it; and if the prophets and apostles be not believed, neither would ye believe should one rise from the dead.

But the earth is to be renovated and be-

come the abode of the saints. Peter tells us, 2 Pet. iii. 13, "Nevertheless, we, according to his promise, look for a new heavens, and a new earth, wherein dwelleth righteousness." This is the same to which Isa. refers, lxv. 17: "For behold I create new heavens, and a new earth: and the former shall not be remembered, nor brought into mind;"—also Isa. lxvi. 22: "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Rev. xxi. 1. "And I saw a new heavens and a new earth: for the first heaven and the first earth were passed away, and there was no more sea."

The old earth, having been consumed by the destructive flame, will, phoenix-like, be revived from its own ashes; having rid itself from the curse of sin, and made an end of death; all things having been shaken which can be, that those things which cannot be shaken may remain; the abode of the saints will be perfect. Wherefore, let us be diligent, that we may be found of him entire; and so much the more, as ye see the day approaching.

4. Another design of Christ's coming is, to usher in the fulfilment of the promises, and to establish his *everlasting kingdom on earth* with his saints.

Rev. xxi. 2, 3: "And I John saw the

holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will *dwell with them*, and they shall be his people, and *God himself* shall be with them, and be their God." 10. "And he carried me away in the spirit, to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Two remarks :

1. Tabernacle, signifies an *abode*, as well as a *place of worship*; the new earth will then be the residence of the king; for, "*God himself* shall be with them."
2. "The Holy Jerusalem descending," &c. This I understand to be the *triumphant* church descending from the air, with Christ to take possession of their new abode.

Rev. xx. 4. "And I saw thrones, and they sat upon them, and judgment was given unto them (or in their favor); and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ."

Rev. v. 10. "And hast made us unto our God, kings and priests; and we shall reign on the earth."

But the saints have the promise of a kingdom. Dan. vii. 18. "But the saints of the Most High shall take the kingdom, and possess it forever, even forever and ever."

Now it is morally certain that such a possession they cannot have in this world—for *all time*, is destined soon to be swallowed up in the boundless ocean of eternity. Psa. xxxvii, 11. "But the meek shall *inherit the earth*, and shall delight themselves in the abundance of peace." 18. "The Lord knoweth the days of the upright; and their *inheritance shall be forever*." 29. "The righteous shall *inherit the land*, and dwell therein *forever*." "Blessed are the meek, for they shall inherit the earth."

Surely these promises have never been fulfilled; yet they must be, or the word of God must fail; but as they cannot be fulfilled in this world, it follows that they remain to be accomplished in the *new earth*, which is to be prepared as an everlasting abode of the saints.

There in that heavenly state, those who were, Heb. xi. "as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable; who all died in faith not having received the promises, but having seen them afar off, and were per-

suaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth,"—there they will reap the promised reward; there Abraham, the father of the faithful, with all his spiritual seed will inherit the Canaan of promise, on which he has never as yet, "set his foot."

The second resurrection—length of the interval between the two—Gathering of Gog and Magog to Battle.

Rev. xx, 2. "And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him *a thousand years*." 3. "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more until the thousand years be fulfilled." 7. "And when the thousand years are expired, satan shall be loosed out of his prison." 5. "But the rest of the dead lived not until the thousand years were finished." 6. "Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power."

It will be observed that these passages of scripture fully establish two points:

1. A second resurrection distinct from the first. 1. It is seen in the fact that a blessing is declared in favor of those who share in the first resurrection. 2. "The rest of the dead lived not," &c.,—*i. e.*, the wicked dead; the expression is equivalent

to a declaration that they did live at the end of the thousand years.

2. The interval of a thousand years between the first and second resurrection. Whether this is to be understood *literally*, or as a prophetic number, denoting 360,000 years; or yet as an *indefinite period*, it is difficult to determine—and it is immaterial to the point; most likely the latter, as eternity is duration unmeasured.

But who are Gog and Magog?

Answer. All the wicked of the earth, in their resurrection bodies. At the end of the thousand years, their spirits will be let loose, and the devil will go out to deceive them; *i. e.* to excite them to go up and make war upon the camp of the saints of God; but there will be no battle; for as they come up upon the breadth of the earth, to compass the camp of the saints about, fire from God out of heaven will come down to destroy them. See Rev. xx. 8.

But where will the wicked be during the thousand years? *Answer.* Malachi, iv. 3. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

The judgment; its character and time.

The Judgment is both *judicial* and *executive*. The judicial proceedings of the

Judgment takes place prior either to the first or second resurrection, but is not closed until the expiration of the term of human probation. The executive proceedings of the judgment, takes place subsequent, or at the time of the resurrections. Those who have a favorable judgment are permitted to be sharers in the first resurrection; at the end of the thousand years, the "rest of the dead (or wicked) live," and the sentence of their condemnation will be fully executed. Man, then, is judged not at either of the resurrections, but prior to either. Human character is fixed, and sentence of acquittal or condemnation awarded before the dread silence of the Tomb is broken.

The reasons for our faith are as follows :

1. *The doctrine of two resurrections requires it.* If the character of man is not fixed prior to the resurrection, how will it be known who are to share in the reign of Christ? But, says one, "God is a being possessed of infinite knowledge." True,—yet all the works and ways of God, proceed upon rational principles.

2. *There is not a text in the whole Bible that places the judicial proceedings of the judgment after the resurrection.* Reader, examine for yourself, and see.

3. *The scriptures can be harmonized upon no other principle than this.* With

this view, we can understand our Saviour when he says, "before him shall be gathered all nations, and he *shall separate them*," &c. This agrees with, and explains another passage; "he shall send forth his angels with a great sound of a trumpet, and gather together *his elect*, from the four winds."

These two passages are irreconcilable upon the supposition of a general judgment after the resurrection.

4. *The Scriptures clearly teach this doctrine.* Rev. xx. 12: "And I saw the dead small and great stand before God; and the dead were judged out of those things which were written in the books, according to their works." Observe, 1. "*The dead* were judged," not in their resurrection bodies, but as the *dead*, before their resurrection. 2. "*The dead* stood before God," not in their new bodies, for then they will be alive, but the *dead*, as such, "*stood*," &c. Rev. xx. 4: I saw thrones and they sat upon them; and judgment was given unto them; and they lived and reigned with Christ a thousand years."

1. "Judgment was given unto them," *i. e.* was given in their favor,—evidently referring to the saints.

2. But when is this judgment rendered? Ans. Not after they are raised from the grave; we have no intimation that any such

judgment is rendered after their resurrection. It must, therefore, be prior to that event, and the righteous at once discharged after their favorable verdict. Many other passages teach the same doctrine. Heb. ix. 21 : "It is appointed unto men once to die, and *after this* the judgment." Acts x. 42 : "It is he which was ordained of God to be the judge of quick [*i. e.* those who shall be found alive when human probation expires,] and *dead*,"—(the *dead*, not the *living*.) It is at this time that the judicial proceedings are finished. The question may arise, by what *rule* or *text* is man to be judged? We answer, *by the books*. "And the books were opened, and another book was opened." See Rev. xx. 12.

1. *The book of life.* In this book the names of all the human family are written ; and they are never obliterated until it is done by man's own voluntary transgressions. On this ground, we argue the salvation of all the *infant* race. By the testimony of this book the destiny of man is fixed.
2. *The book of works.* By the evidence of the book of works, man's happiness or misery will be graduated.

The time of the resurrection.

Upon this subject, Job xix. 25—27, tells us, that it shall be at the *latter day*, at the time when the Redeemer shall stand upon

the earth. The apostle says, "That it shall be at the sound of the last trump; then, in the twinkling of an eye, the *dead* shall be *raised* incorruptible. As these texts refer to the resurrection of the just, their deliverance from the dull, cold arms of death will be at the end of the world, when the Saviour comes to be glorified in his saints. But Daniel is still more express. See Dan. xii. 11—13: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." 12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." 13. "But go thou thy way [Daniel] till the end be, for thou shalt rest and stand in thy lot at the end of the days."

QUESTIONS AND ANSWERS.

Ques. 1. When was the daily sacrifice taken away?

Ans. In A. D. 508.

Ques. 2. When did the abomination that maketh desolate end?

Ans. In A. D. 1798, when the Pope was taken a captive by Berthier, and carried away to the northern part of France.

Ques. 3. What is the length of the intervening time?

Ans. 1290 prophetic days, just the length of time foretold Daniel by the angel.

Ques. 4. What is the meaning of the 1335 days, in the 12th verse?

Ans. The remainder of the vision of 2300 days; because

157, where the vision begins, and 508, where the daily sacrifice was removed, and 1335, added together, make out the length of the vision. Thus: B. C. 457

A. D. 508
1335

2300

Ques. 5. Where do the 1335 days begin?

Ans. In A. D. 508 when the daily sacrifice was removed.

Ques. 6. Where do they end?

Ans. In A. D. 1843.

Thus at the end of the days shall Daniel stand in his lot and all the holy people with him; a few brief months, and according to calculation the days will end. O, how inspiring the thought!—how soul cheering the reflection that the “wise will soon shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

SECTION VI.

NEBUCHADNEZZAR'S DREAM.

Second Chapter of Daniel.

THAT God has in the plenitude of his wisdom seen fit to make a revelation of the events of futurity, no one can well doubt who confides in the veracity of the holy Scriptures. In the dream of the Chaldean King (see Dan. 2d chap.), four great monarchies, and a stone cut from the mountains without hands, for the entire destruction of the four preceding kingdoms, is brought to view, under the emblem of a great image.

Verse 31. "Thou, O king, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible." 32. "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass." 33. "His legs of

iron, his feet part of iron and part of clay."

34. "Thou sawest till that a stone was cut out, without hands, which smote the image on his feet, that were of iron and clay, and break them in pieces." 35. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image, became a great mountain and filled the whole earth."

That this dream, or image, represents an unbroken chain of events, which were to transpire in regular succession, and reaching the whole distance from Nebuchadnezzar, down to the end of time, is made sufficiently clear by what follows in the interpretation.

Verse 36. "This is the dream, and we will tell the interpretation thereof." 37.

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory." 38. "Thou art this head of gold."

39. "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth."

40. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces, and subdueth all things; and as iron that breaketh all these, shall it break

in pieces and bruise." 41. "And whereas thou sawest the feet and toes, part of potters's clay, and part of iron; the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." 42. "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." 43. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." 45. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the *iron*, the *brass*, the *clay*, the *silver*, and the *gold*, the great God hath made known to the king what shall come to pass hereafter; and the dream is *certain*, and the interpretation thereof *sure*."

We shall now show that four such monarchies as are represented by the image, have existed and filled up all the time from that represented by the head of Gold, down to the present period.

1. The first was the *Chaldean*, "or the head of gold." This is the first kingdom of which we have any account. The foundations of the city of Babylon was laid by Nimrod in the year of the world, 1771. In A. M. 1780 it became the famous capital of the Chaldean monarchy. This is referred to in Gen. x. 8—10. Its end is recorded in Dan. v. 28—30. "Thy kingdom is divided and given to the Medes and Persians. In that night was Belshazzar, the king of the Chaldeans, slain."

2. The next kingdom was that of the *Medo-Persian*. This was to be inferior to the *Chaldean*, as silver is inferior to gold. This kingdom began with the downfall of the Babylonian; see Dan. v. 31: "And Darius the Median took the kingdom, being about three-score and two years old." This monarchy continued until conquered by Alexander the Macedonian. See 1 Maccabees i. 1, "And it happened, after that, Alexander, son of Philip, the Macedonian, who came out of the land of Chettem, had smitten Darius, king of the Persians and Medes, that he reigned in his stead, the first over Greece."

3. The third kingdom was the *Grecian*; represented by the "belly and thighs of brass." This kingdom stood until subdued by the Romans. The foundation of the city of Rome was laid B. C. 753, by Romu-

lus; this little kingdom continued to grow, until it swallowed up all other kingdoms, and gave laws to the world.

4. This is the fourth, or Roman kingdom, represented by the legs of iron in the image.

Thus we see that the four great monarchies have all arisen, according to the prediction, and long since passed away, except the last form of the Roman power which still exists in the shattered and dissevered condition represented by the ten toes.

Verse 41. "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron; *the kingdom shall be divided.*" We shall now show that this declaration has been literally fulfilled; that within the bounds of the fourth, or Roman government, there have been ten distinct kingdoms. The list of these kingdoms which we shall here transcribe, are given upon the authority of Marchiaval, a historian, and Dr. Hales, and Bishop Lyold, chronologers. If it is said that these are not the only kingdoms which have existed within the Roman empire, we answer that they were the first ten, and therefore exactly answer the description of the prophet.

THE TEN KINGDOMS.

- | | | |
|--------------------------------------|-------|------------|
| 1. The Huns, in Hungary; established | - | A. D. 356. |
| 2. The Ostrogoths, in Mysia, | - - - | A. D. 377. |
| 3. The Visgoths, in Pannonia, | - - - | A. D. 378. |
| 4. The Franks, in France, | - - - | A. D. 407. |

- | | | | |
|---|---|---|------------|
| 5. The Vandals, in Africa, - | - | - | A. D. 407. |
| 6. The Seuves and Alans, in Gascoyne and Spain, | | | A. D. 407. |
| 7. The Burgundians, in Burgundy, | - | | A. D. 407. |
| 8. The Heruli, in Italy, | - | - | A. D. 476. |
| 9. The Saxon and Angles, in Britain, | - | | A. D. 476. |
| 10. The Lombards on the Danube, in Germany, | | | A. D. 483. |

Thus all that was represented by the image has been literally fulfilled. It now only remains for the stone that was cut from the mountain without hands, to smite the image upon his feet, and thus make room for the establishment of God's everlasting kingdom which shall never be destroyed. This last form of the Roman kingdom has been in existence almost fourteen hundred years, a longer period of time than all the preceding monarchies represented by the image; and we may be assured that the stone cut from the mountain will soon perform its work, by grinding all these earthly kingdoms to powder, making them as the chaff of the summer threshing floor, that the wind may drive them away, and no peace be found for them.

This fifth kingdom is not yet established; for, 1. Its establishment was to be preceded by the destruction of *all other kingdoms*, which has not yet taken place. 2. This kingdom of God, is to *fill the whole earth*, which it now evidently does not.

Verse 44. "*And in the days of these kings* (or kingdoms) shall the God of heaven set

up a kingdom which shall never be destroyed."

Quere. If these *corrupted, earthly* kingdoms are to exist until the God of heaven sets up *his* kingdom, where shall we get in a thousand years' *temporal millennial* this side of the resurrection?

And now, dear reader, what think you of these things? If all the prophetic periods thus far have been fully accomplished, and in the exact order laid down, what reason have you to believe that the *last* will not be as fully realized? O sinner, tremble! God will fulfil all his word!—now is your time,—probation is extended,—the means of Grace is at hand!—O slight not proffered mercy,—rush not upon the brassy shield of Jehovah,—presume not to brave the thunders of his wrath,—for none of us can dwell amid devouring fire,—none can live in everlasting burnings.

SECTION VII.

DANIEL'S DREAM.

Seventh chapter of Daniel.

IN this chapter the same great chain of events are set forth as those revealed to Nebuchadnezzar, with some additional particulars respecting the fourth, or Roman kingdom; the figure now is ten horns of a beast instead of ten toes of an image. "He first saw four great *beasts* come up from the sea, diverse one from the other. The *first* was like a *Lion*, and it had eagle's wings. The second was like a *Bear*, and it raised itself up on one side; and it had *three* ribs in its mouth. The third was like a *Leopard*, with four wings upon the back of it, like a *fowl*; the beast had also four heads; and dominion was given to it. The *fourth* *beast* was '*dreadful and terrible*,' and strong exceedingly; and it had great iron teeth; and it devoured and break in pieces and

stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns; and then came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes, like the eyes of a man, and a mouth speaking very great things. He saw until the thorns were cast down, and the *ancient of days* did sit. The judgment also sat, and the books were opened. He then saw the *beast* slain, and his body given to the burning flame. And one like the Son of man came in the clouds of heaven; and there was given him dominion and glory, and a kingdom, that all people, and nations, and languages, should serve him. *His* dominion is an *everlasting dominion*, which shall not pass away, and his kingdom that which shall not be destroyed." In the 17th verse, Daniel has the explanation of the vision. "These great beasts, which are four, are four *kings* [or kingdoms] which shall arise out of the earth." 18th. "But the saints of the Most High, shall take the kingdom, and possess the kingdom for ever and ever."

These four kingdoms represented by the beasts, were the same as those brought to view by the four parts of the image, viz :

1. The Chaldean.
2. The Medo-Persian.

3. The Grecian.

4. The Roman.

The only difference between the parallel of this vision and that given in the *second chapter*, is the additional particulars:

1. Of the *king* that should arise after the ten kings, viz., the *Papal power*.

2. The conquering of three kings to make way for it.

3. The giving of the saints into his hand, "until a *time*, TIMES and the dividing of TIME." (See the 24th and 25th verses.)

We shall now endeavor to show the fulfillments of the prophetic periods of this vision, in illustrating the nature and accomplishment of the "*time*, TIMES and dividing of TIME."

1. *Four earthly kingdoms, such as predicted by the IMAGE and BEASTS, have arisen, in succession, and passed away, save the last form of the fourth, or Roman power.* In proof of this, refer to the preceding section.

2. *Out of this last, or Roman kingdom, ten distinct kingdoms arose.* See the preceding section, where a full list of these kingdoms are given.

3. "*And he shall subdue three kings.*" (See 24th verse.) Has this ever taken place? We answer, yes. Gibbon in his history of the decline and fall of the Roman empire

tells us of the three kingdoms, their names and their fall:

1. The first which fell was the kingdom of the *Heruli*, in Italy; this kingdom was subdued by the *Ostrogoths*, A. D. 493.

2. The second was the *Vandal kingdom*, in Africa; this was conquered by the army of Justinian, emperor of Constantinople, under the command of General Belisarius, in A. D. 534.

3. The third was the kingdom of the *Ostrogoths*, in Italy, which was subdued by the Justinian army under command of the same General, in A. D. 538. The war commenced in 536; and in March 538, the Ostrogoths raised the siege and retired leaving Rome in the peaceable possession of Belisarius, Justinian's general.

Thus the prophecy has been literally fulfilled. "He shall subdue three kings." That three kings, or kingdoms, have been thus actually subdued, is demonstrated by indubitable historical evidence, as seen above.

4. Verse 25th. "*And they [the saints] shall be given into his hands.*" Has this been done? We answer, yes. When? Ans.,—in A. D. 534. At that time Justinian the emperor, published a new code of Laws for his empire; among other edicts, was one declaring *the Bishop of Rome the head of the Churches*. But it was not until

538 that the Ostrogothic kingdom fell, and the Arian monarch, who was an enemy of the Catholics, and especially of the pretensions of the Pope, was removed from Rome. At this time Rome also passed into the hands of Justinian, and the catholic supremacy was fully established. That the papal power has done to the saints all that the prophet foretold, no one can well doubt. From the beginning of papal rule, in A. D. 538 to 1798, when his dominion was taken away, no less than *fifty millions* were victims of papal vengeance; the saints were literally worn out. Thus we see the saints, by a formal act, "given into the hands" of a wicked, blasphemous and persecuting power.

5. Verses 25 and 26. "And they shall be given into his hand, until a *time*, TIMES and the dividing of TIME; and they shall *take away* his *dominion*, to consume and destroy it unto the end."

1. *Question*. What are we to understand by a *time*, &c.?

Answer. A *time* is a year; *times* is two years; the dividing of *time*, half a year, of 360 days each; but as these are prophetic days, each day stands for a year. The whole period therefore would be 1260 years.

2. *Ques*. When are we to begin the *time*, TIMES and dividing of time?

Ans. In A. D. 538.

3. *Ques.* Why begin then ?

Ans. Because all that was predicted to precede the "*time*, TIMES and dividing of time," was brought to an end, or fulfilled at that time.

We have seen that the papal power was established in A. D. 538. It was to continue 1260 years, and then "his dominion was to be taken away." 1260, added to 538 would bring us down to 1798.

4. *Ques.* What took place then ?

Ans. "His dominion was taken away."

At that time Berthier, one of Buonaparte's generals, at the head of a French Republican army, entered Rome, took possession of the city, deposed the Pope, abrogated the whole form of Papal government, and carried the Pope away a captive to France, where he died in 1799. Thus was fulfilled to the very letter the prediction, "and his dominion shall be taken away."

6. Verse 26. "*To consume and destroy it unto the end.*" It is true that after 1798 the ecclesiastical power of the Pope was restored; but it has been steadily *consuming* up to the present time. Popery is but the mere shadow of what it once was; its vigor and power has gone; and though it may put forth its mightiest efforts to accomplish its ambitious purposes, yet it will continue to decay, "consumed by the spirit of his mouth," until finally "destroyed by the

brightness of his coming." At present, the Protestants are tolerated contrary to the will of the Pope, in every kingdom where he formerly bore rule.

Thus we have seen that every prophetic period set forth in the vision has been exactly fulfilled except the last; it now only remains that the body of the beast be given to the burning flame, to introduce the glorious everlasting kingdom of the great God. Who then, with all this amount of evidence before them, can disbelieve the kingdom of God is at hand?

As this is an appropriate place, we shall endeavor to show the identity of the Apocalyptic beast, mentioned in Rev. xiii., with the little horn of Daniel's fourth kingdom; this little horn we have already seen is Papal Rome. Perhaps we shall not make the identity so clear in any other way as by running a parallel between the two.

THE LITTLE HORN OF DANIEL'S VISION.—Dan. viii. 9. THE APOCALIPTIC BEAST.—Rev. xiii.

1. *The little horn was to be a blasphemous power. "He shall speak great words against the Most High."*—Dan. viii. 25. 1. *The beast was to do in like manner. "He opened his mouth in blasphemy against God."*—Rev. xiii, 6.

2. *The little horn was to make war with the saints, and prevail against them. See Dan. vii. 21.* 2. *The beast also was to make war with the saints, and overcome them.*—Rev. xiii, 7.

3. *The little horn had a mouth which spake great things. See Dan. vii. 8, 20.* 3. *So also was it with the beast. See Rev. xiii, 5. "And there was given unto him a mouth speaking great things."*

4. *The little horn was to continue "until, a time, TIMES, and the dividing of times.— See Rev. xiii, 6, (i. e., 1260 (1260 years.) See Dan. vii. 25.*

5. *The dominion of the little horn was to be taken away at the end of the specified time. Dan. vii. 26.*

4. *Power was given to the beast to continue 42 months. See Rev. xiii, 6, (i. e., 1260 years.)*

5. *So the beast, at the end of 42 months, was to go into captivity. And how exactly was this prediction fulfilled in 1798, when the Pope was carried away a captive to France.*

From the above, it must appear evident to every unbiased mind,

1. That the little horn of Daniel's vision, is the same as the Apocalyptic beast in Rev. xiii., and that both designate the papal system.

2. That the *time*, TIMES and the dividing of TIME, and that *forty-two months*, denote a period of the same duration.

Objection. "By what authority do you reckon 360 days to a year, when we allow 365?" We answer, that this was the Jewish method of reckoning time; they reckoned their months by the moon, and their years by the apparent revolution of the sun. Once in four years they intercalated, or threw in the requisite time to keep pace with the regular annual revolutions of the earth around the sun. It was on the same principle of our leap year. But we are not left in darkness; the Holy Ghost has made this subject sufficiently clear. The period of time is given to us in three distinct ways:

1. The *time*, TIMES and dividing of TIME.
Dan. vii. 25.

2. By forty-two months.—Rev. xi. 2;
also, xiii. 5.

3. And then it is reduced to days. “A thousand, two hundred, and three score days.”—Rev. xi. 3. These three periods are all equal in point of time. A day here in the last instance represents a full solar year, whether it be 365 days, more or less.

In conclusion, I have only to say, that the evidence is conclusive to my own mind, that the great day of God *is at hand*; and let me admonish you, dear reader, not to cavil, or speculate about these things, but inquire at the throne of infinite wisdom, “what is truth.” Examine as in the light of eternity, and shape your course as one that must soon give an account; and may the God of all grace give you wisdom rightly to discern between truth and error, to receive the truth into an honest heart,—to love and cherish it, and to practice it in your life.

SECTION VIII.

DANIEL'S SECOND VISION.

Eighth chapter of Daniel.

IN this vision of the eighth chapter, the same great chain of events are brought to view, as in the preceding vision of the seventh chapter, commencing however with the Medo-Persian kingdom.

Verse 1. Here we are told that the vision is after, or like the one mentioned in the eighth chapter. Vs. 3 and 4.—“Then I lifted up mine eyes and saw, and behold there stood before the river a *ram*, which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last.” “I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great.”

This is fully explained in the 20th verse :
“The *ram* which thou sawest having two horns are the kings of Media and Persia.”
These two kingdoms were united under Cyrus the Persian general, who succeeded in conquering Babylon, the glory of the Chaldean kingdom, and the mistress of nations; by the union of the Medes and Persians, effected by Cyrus, that became one of the most powerful kingdoms of the world.

Verses 5 and 8. “And as I was considering behold an *he-goat* came from the west, on the face of the whole earth, and he touched not the ground; and the goat had a notable horn between his eyes. And he came to the *ram*, and ran unto him in the fury of his power. And I saw him come close unto the *ram*, and he was moved with choler against him, and smote the ram and break his two horns; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed great; and when he was strong the great horn was broken; and for it came up four notable ones, towards the four winds of heaven.”
This passage is also explained in part in the 21st and 22d verses. “The rough goat is the king (or kingdom of Grecia); and the great *horn* between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall

stand up out of the nation, but not in his power."

1. The Goat then is the *Grecian kingdom*.

2. The notable horn is Alexander the Great; who, in the glory of his conquests, died suddenly at Babylon in a fit of intoxication.

3. "Four stood up for it," or in its stead. After the death of Alexander his kingdom was divided among four of his generals, viz :

i. *Cassander*, held Babylon and the provinces of the east.

ii. *Lysimachus*, held Thrace, with Greece and Asia Minor.

iii. *Seleucus*, held Syria; and

iv. *Ptolemy*, held Egypt.

Verses 9 to 12. "And out of one of them came forth a *little horn*, which waxed exceeding great towards the *south*, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and some of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down truth to the ground, and it practiced and prospered."

An explanation of the above is given us in verses 23—25. “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.”

But what are we to understand by the little horn? We answer, the *Papal system*. The character and work of Popery is so clearly delineated above, that it cannot be mistaken.

10th. “And it waxed great even to the host of heaven,” *i. e.* He assumed to be the head of all the churches. “He cast down some of the host and stamped upon them,” *i. e.* “He persecuted the saints, and trod them in the dust. No less than 50,000,000 were put to death during the reign of this papal beast.

11th. “He magnified himself even to the prince of the host,” *i. e.* He claimed to be the vicegerent of Jesus Christ, and to

possess and exercise all the prerogatives of the Son of God.

12th. "And it cast down truth to the ground," *i. e.* The papal power has trampled upon the word of life; corrupted the purity of the gospel of Jesus; enacted wicked and persecuting laws, and committed to the faggot those who would not submit to its dictation.

25th. "He shall also stand up against the Prince of princes; but he shall be broken without hand," *i. e.* Against Jesus Christ; but he shall be broken, or "consumed by the spirit of his mouth, [moral influence] and *destroyed* by the brightness of *Christ's* coming." 24th. "And his power shall be mighty, but not by his own power."

1. The power of the Pope was conferred upon him by the Greek emperor Justinian.

2. To make room for the Pope, or papal power, the Ostrogoths were conquered by the same emperor.

3. He also defended him in the exercise of his power against his enemies.

4. In 755 the king of France constituted him a temporal prince, by conferring upon him in perpetual sovereignty, the *Exarchote* of *Ravenna* which he had gained by conquest.

Thus the character and work of Popery is clearly seen in this little horn; and it cannot be mistaken that it is the same iden-

tical power brought to view in the seventh chapter, 8th and 24th verses.

But there are those, who, while they admit that the little horn of the seventh chapter describes and properly represents the papal power, yet, deny that the little horn of the eighth chapter has the same application. In this last instance, they claim that it means "*Antiochus Epiphanes*." To this view we object,—1. "That the little horn was to stand up against the Prince of princes." But at the birth of Christ, *Antiochus* had been dead 164 years. How then could he "stand up," &c.? 2. This little horn was to prevail against the saints until the Ancient of days came, and saints possessed the kingdom. See Daniel vii. 21, 22. Now how is it possible that *Antiochus*, who had been dead 164 years when Christ was born, did, or does, or will make war with the saints, and prevail against them until the Ancient of days come, and judgment shall be given to the saints? 3. This little horn was to come out of one of the four notable horns. But instead of coming out of either of these horns, *Antiochus* was one of the horns itself, viz., *Lybia*. 4. This sanctuary and host was to be trodden under foot for 2300 days. This, it is assumed, *Antiochus* did. But where is the proof? If it means 2300 literal days, those who main-

tain it, are bound to prove that it was literally fulfilled. This can never be done.

But others tell us that the little horn means Mahomet. But we object to this,—1. That this little horn was to arise from one part of the Grecian empire; whereas Mahomet arose in Arabia, which never was a part of that empire.

Thus it appears that we can look to no power but the Roman for the fulfillment of the vision; that power arose on the west of the four parts of the original Grecian empire; it cast down the Jews, the Host; it magnified itself against Christ the Prince of the host; it took away the daily pagan sacrifices, and set up the papal abominations; it cast down truth to the ground, practised and prospered.

Thus it appears,—1. That the little horn of this chapter is the same as the little horn of the seventh chapter, viz., *Papal power*. 2. Confirmatory of this, is the fact, that it is to come to the same end; there it was to be “consumed and destroyed.” See 26th verse. Here it is to be “broken without hands.” See 25th verse. 3. It cannot be applied to anything else.

We are now brought down to consider the time when all these mighty events are to be accomplished. 13th and 14th verses. “How long shall be the vision,” &c. ? “And he

said, unto two thousand, and three hundred days."

27th verse. "And I was astonished at the vision, but none understood it; *but what did Daniel not understand?* He had been repeatedly made to understand the succession of kingdoms which should arise and pass away; we answer then, the length of time denoted by the 2300 days, and the proper point to begin them. But he was not left in darkness. See Daniel ix. 20, to the end of the chapter. Gabriel was sent forth to give him *skill and understanding*. Did Gabriel perform his errand? "*Therefore understand the matter and consider the vision.*" What vision? Why, evidently the vision of the preceding chapter. 24th verse. "*Seventy weeks are determined upon thy people,*" &c. But where are the seventy weeks to begin? This is explained in the 25th verse. "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the *prince*, shall be 7 weeks, and three score and two weeks." 26th. "And after three score and two weeks, shall Messiah be cut off." 27th. "And he shall confirm the covenant with many for one week," &c. Now we have all we can desire; the seventy weeks are given us as a key to the vision, or scale; we are told what was to be done in seven weeks; what

was to be done in sixty-two weeks, and what was to be done in one week. And these events were fulfilled exactly to a day, each day a year, beginning the seventy weeks at the period designated by Gabriel.

Let us now return to the 2300 days of the vision. Each *day* in the vision, stands for a year. Days are to be invariably reckoned thus in the prophecy of Daniel. Our authority for so reckoning days is,—1. *The command of God.* Numbers xiv. 34. "After the number of days in which ye searched the land, even forty days, *each day for a year* shall you bear your iniquities, even forty years." Ezek. iv. 6. "I have appointed thee each day for a year." 2. *The example of Jacob.* Gen. xxix. 27. "Fulfil her week (seven days) and we will give thee this also, for the service which thou shalt serve with me yet other *seven years*." 3. By the fulfillment of the 70 weeks of the vision, each day for a year, ending at the crucifixion of Christ.

Having shown that we are to understand the 2300 days as so many years, we will now endeavor to fix the starting point; and as the 70 weeks was given as a key to the vision, we are to begin the 2300 days where we begin the 70 weeks. Our reasons for this are,—1. Prof. Bush and Prof. Seixas, tell us that the original of "*determined*," is to "*cut off*." Dr. Bard renders it to "*come out of*." The 70 weeks, therefore, are to

be cut off, or come out of the same period of time; but as there is no other period given but the 2300 days of the vision, which Daniel was to consider, it is plain that the 70 weeks are a part of the 2300 days, and both to begin at the same place. 2. Had they have commenced at any time previous to the decree to restore and build Jerusalem, they would have run out before this time; and as that decree was deemed a sufficient era for the commencement of the 70 weeks, we maintain that it is also for the beginning of the 2300 days.

But when did the commandment to restore and build Jerusalem go forth? We answer, In the seventh year of the reign of *Artaxerxes Longimanus*, when the empire was at its greatest pride, as represented by the *ram* whose horns were high; this was B. C. 457. See *Ezra*, 7th chapter. Just 490 years to a day before Christ hung upon the cross; making just as many years as there are days in 70 weeks. Now refer to the 25th, 26th, and 27th verses, and you will see that the 70 weeks were divided into three distinct parts. From the *decree to Messiah the prince*, was to be seven weeks, and sixty-two weeks, and one week. In the first seven weeks, or 49 years, the walls were to be built in "troublous times." See *Nehemiah* iv. 17, 18. The three score and two weeks, or 434, brings us down to where

Christ was first acknowledged to be the prince. See Matt. iii. 17. The remaining week, or 7 years, in which he "confirmed the covenant with many," brings us to the crucifixion. 1810 since the crucifixion, added to the 490 makes out or completes the whole vision of 2300 years.

But to make this subject as clear as possible, let me exhibit this calculation in several points of view. Keep in mind the starting point, namely, "from the going forth of the commandment to restore and build Jerusalem," B. C. 457.

1. Going forth of the decree, to birth of Christ, 457 yrs.
 Since birth of Christ, to next year, - - 1843 yrs.
 These added together make out length of vision, 2300 yrs.
2. From the decree, to the crucifixion, - - 490 yrs.
 Since the crucifixion, - - - - 1810 yrs.
 These added together, give the length of vision, 2300 yrs.
3. The length of the vision, - - - - 2300 yrs.
 Subtract time from crucifixion, back to when decree went forth, - - - - 490 yrs.
 It leaves, - - - - 1810 yrs.
 Added to this the life of Christ, viz: - - 33 yrs.
 These added together, brings us down to - 1843 yrs.
4. Take the length of vision, - - - - 2300 yrs.
 Subtract the time from birth of Christ, back to when decree went forth, - - - - 457 yrs.
 Shows the end of the vision in - - - - 1843 yrs.

In whatever way we calculate these visions, we are brought down to the same result; here our time runs out; and beyond

it we are afloat; we are like the mariner at sea who has lost his reckoning, drifting about at the mercy of the winds and waves, unwilling to control his ship lest he should run into still greater danger. And here we must leave the subject for the trusty hand of time to disclose either its truth or falsity, and with it, we leave ourselves in the hands of that merciful God who doeth all things well.

But, says the objector, are you sure your chronology is correct? We answer, we think it is; and our reasons among others, are,

1. That the 70 weeks, like a great arch, spans the only doubtful spot in our chronology; and the fulfillment of the events of the 70 weeks, precisely as foretold, make it to our own mind satisfactorily secure.

2. Astronomical calculation, accompanied by an historical fact, seems to make it certain. "The commandment to restore and build Jerusalem was given to Ezra, by Antaxerxes Longimanus, in the seventh year of that king's reign. (Ezra viii. 11—26.) Now by the undoubted canon of Ptolemy, and the famous era of Nabonasse, the beginning of the seventh year of the reign of Antaxerxes Longimanus, king of Persia, is *pinned down* to the 4256th year of the Julian period, in which year he gave Ezra the above mentioned ample commis-

sion; from which count 490 years *to the death of Christ*, and it will carry the same to the 4746th year of the Julian period.

Our Saturday is the Jewish Sabbath; and it is plain from St. Mark xv. 42, and St. Luke xxiii. 54, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to St. John xviii. 28, on the day that the Passover was to be eaten.

The Jewish passover was always kept on the full moon, which happened next after the vernal equinox.

The dispute among chronologers about the year of Christ's death is limited to *four* or *five* years at most. But as we have shown that he was crucified on the day of a *paschal full moon*, and on a *Friday*, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on Friday; as there could not be two passovers on the same day of the week, within the compass of a few neighboring years.

And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the abovementioned commission,

from Artaxerxes Longimanus, according to Ptolemy's canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commandment; and this 490th year was the 33d year of our Saviour's age, reckoning from the vulgar era of his birth.

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was the most extraordinary eclipse of the sun that ever was seen. But I find by calculation that there could be no total eclipse of the sun at Jerusalem in a natural way in that year. So that what *Phlegon* here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Saviour's crucifixion, as mentioned by the evangelist; a darkness altogether supernatural, as the moon was then in the side of the heavens opposite the sun; and therefore could not possibly darken the sun to any part of the earth. The above extract is from Ferguson's Astronomy.

These two arguments, in our opinion, places the chronology beyond a reasonable doubt; and we ask, dear reader, do you believe your Bible? How then can you evade the force of this testimony? O, let me stir you up to a preparation for that

day ! I entreat you not to sleep as others do ; say not “ my Lord delayeth his coming,” but gird on the Christian’s armor, and prepare to hail the Saviour with joy, when he shall descend from the parted skies ! O, it will be a solemn hour ; and no one can be an idle spectator of the scene. O, *prepare*, PREPARE, for the Judge standeth at the door ! PREPARE, lest He, coming suddenly, find you sleeping at your post, and he say to his servants, “ Bind him hand and foot, and cast him into outer darkness.”

Zion of God, when given over to the papal power in 538, had a long and dreary night of persecution. But in 1798 when the power of the Pope was broken, she emerged from her darkness and gathered strength; since that period God has poured out his spirit in a most wonderful manner; the gospel has spread with a rapidity not exceeded in the apostolic age; revival has succeeded revival, until almost every nook and corner of our land has been refreshed by the reviving latter reign. Here then we have a clear and visible sign that the "coming of the Lord draweth nigh."

3. "*Many running to and fro.*"—Whether we understand this in a religious, civil, or temporal sense, all must admit that in this day it is strikingly fulfilled. If applied to the missionary work, we point to the heralds of the cross, traversing all lands with the gospel of life, as its fulfillment; if it means common travelers, or the increased facilities of traveling, it is the same. But we understand it to refer to the study of God's word; many are "running to and fro," through the divine pages, conning and scanning the holy scriptures for knowledge upon the subject of Christ's coming.

4. "*The increase of knowledge.*" Contemplate this from any position whatever, and it is literally true. It is true *theolog-*

ically and *scientifically* : what shall we say of the scores of different moral and religious societies that have sprung up within the last twenty years? What of the Bible, Tract, Missionary, Sabbath school, Temperance, and Anti-slavery societies, that flood the land? Apply the prediction to either of the *arts* or *sciences* and the sign is evidently fulfilling,

5. "*Not endure sound doctrine.*" None can mistake this. What kind of preaching best suits the taste of the present generation?—that which comes thundering from Sinai's flaming mount, attended by the spirit of God, and flashing conviction upon the sinner's conscience, and disturbing his quietude, or that which like an opiate, stupifies his moral susceptibilities, and lulls him to sleep? What is sound doctrine? We answer, that which is sustained by good and sufficient evidence. Is the doctrine of the Second Advent near, thus sustained? We answer, none is more so; and yet, how many will not endure it. How many in the church, even of her ministers, despise it, and join with the rabble to cry, "My Lord delayeth his coming." O ye sleepy watchmen, "what will ye do in the end thereof!"

6. "*Scoffers,*"—2 Pet. iii. 3, 4. Are there any such among us as the Apostle here describes? We answer, yes; there are

SECTION IX.

SIGNS OF THE PRESENT TIMES NOTED BY THE
WORD OF GOD.

UPON the signs of the times we do not rely; we mention them only as collateral proofs of the subject we are discussing.

1. See Mat. xxiv. 14. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." Has this been fulfilled? We answer, it has. Turn to Col. i. 23. "And be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under the heaven." But when was this gospel preached to every creature? We answer, on the day of Pentecost. See Acts ii. 5, 6. "And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven";—"and they were confounded because that every man heard them speak in his own language."

Here, then, were the representatives of every nation present at the outpouring of the spirit; and by that means the gospel was conveyed to the ends of the earth. Some of those very nations that once enjoyed the light of the gospel, have long since relapsed again to heathenism. But to waive this point and come down to our own times. Where is there a nation on the face of the earth that does not at present enjoy the light of the gospel? I know of none. Take the map of the world and set down, run your finger over the nations represented, and point to one that has not had the gospel offered them. The Bible has been translated into more than 200 different languages. Missionaries have seized the torch of life and have gone like flaming meteors to every quarter of the globe. The gospel sun arose in the east, in Asia; from thence it went into Africa; Europe has also enjoyed a long day of gospel light, and now America, the last quarter of the globe, is reaping her rich harvest; this glorious orb of gospel light will soon go down in the west, and usher in upon our naked view the solemn retributions of an eternal state.

2. See James v. 5—8. Pouring out of the Holy Spirit, and the last reign of grace. The first refreshing period was in the days of the apostles, and was wonderfully manifested on the day of pentecost. But the

those who boldly scoff at everything sacred. And we find in the professed church, scores that scoff and ridicule the idea of the near approach of the Saviour's coming; and I confess, it is clear to my mind that this latter class do, by far, more injury to the cause of the Redeemer than the former; souls are daily stumbling into hell, lead on by this unsanctified precept and example. If, then, this is emphatically an age of scoffers, then know that it is the latter day.

7. Luke xxi, 25, 28. 1. "*Signs in the sun.*" There are those now living who well remember the dark day of 1780. So great was the darkness that it was necessary to keep lights burning throughout the day in order to attend to the ordinary concerns of life. Many have undertaken, but no one has been able as yet to account for this singular phenomena on natural principles.* 2. "*In the stars.*" Fifteen hundred stars, astronomers tell us, have recently faded from the vault of heaven; and some of them were observed in a state of actual conflagration. And who does not remember the sight, which actually made thousands tremble on the morning of Nov.

* We might also refer to the dark spots which have within a few years been discovered in the sun; when first seen, there was only one, but they have continued to increase until they have formed groups of spots and spread over different sections of the sun's disc.

13, 1833, when for hours the very stars from heaven appeared to be falling to the earth, as the fruit from a tree when violently shaken. Their numbers, who could tell? Turn your eye where you would, millions upon millions, at the same moment, seemed falling all around you. 3. "*On earth distress of nations.*" How clearly is this fulfilled at the present time. The embarrassments of mercantile, commercial, and in fact almost every branch of secular business, has scarcely a parallel in the world's history. In many of the refined nations of Europe, thousands are literally starving to death; and in our own country, though free from that state of extreme wretchedness which marks the condition of some nations, yet the laboring classes hardly know where to get bread for their dependent families. 4. "*Sea and waves roaring.*" This I think has been fulfilled to the letter in the immense loss of human life upon the seas, by means of shipwrecks and other casualties, within a few years past; no one can deny that calamities of this character have of late years fearfully increased. 5. "*Men's hearts failing.*" The application of this is obvious, and its fulfillment certain.

8. "*While the bridegroom tarried, they all slumbered and slept.*" The present condition of the church and of the world is a striking fulfillment of the above passage;

the midnight cry has been, and now is being sounded, "Behold he cometh," yet the sleepy virgins slumber on.

9. "*Peace and safety.*" "When they shall cry peace and safety, the sudden destruction cometh upon them." The history of the world affords no instance in which the doctrine, that all men irrespective of character will be finally restored to holiness and happiness, until within the last century. "All Egypt believed in future punishment, as their tombs give evidence; all Greece did, as Homer testifies; all Persia did, as the writings declare; all Rome did, as we learn from Virgil; that the Jews did, Josephus affirms, as also the word of God;" all nations, whether civilized or pagan, have held it as a component part of their creed. But now we are taught from the pulpit and the press, that all punishment after death is a fable; *peace, peace*, is the cry throughout the land; as if a man may commit any crime and be sure of heaven. When they cry "peace and safety, then sudden destruction cometh," &c.

10. *The divisions in the political world, mentioned in Rev. xvi. 12, 16.* That these spirits are political is evident from the fact that they "come out of the *Dragon*" (kings), "and the beast" (papacy), "and false prophet" (Mahometan), "and unclean," denoting their unholiness. And

where is there a nation that is not at the present time split up into parties? Look at the nations of Europe, and have they not entered the arena of political strife? Where is England, Ireland, France, and the countries of the east? And what shall we say of the United States? Are we not all arrayed one against another? "*Unclean spirits.*" Who can look at the disgraceful scenes that have been enacted during the last session of our Congress, and not feel a thrill of horror run over his soul?

In this connection we will mention a few other facts, not as signs of the times, but as remarkable events, such as should lead us to pause in our career, and inquire, *are we right?* They relate to the election of *Wm. H. Harrison* to the presidential chair of the nation; and let it be remembered, that we write not as a politician, for we have no politics excepting that which relates to the government of God. We look upon the great bulk of human politics as of the devil, and wish to be found doing not the work of the devil, but of our Lord from heaven.

The following we copy from the *Washington Globe*. The editor says, "that while Mr. Webster was making his first speech with the assurance of a man in power, he brought up the subject of the tariff; he was listened to with deep attention, and he had scarcely taken his seat,

when the golden Eagle, which is placed with the arms of our country above the chair of the vice-president, let fall the scroll inscribed with the motto of the union, *E Pluribus Unum*. Soon after this, the grand chandelier, which was manufactured in Massachusetts at an expense of \$5000, for the purpose of lighting the House of Representatives, fell down and crushed many of the seats of the members under it. And on the same day that the scroll fell, the arm of the female figure, which represents the goddess of liberty, and which stands in front of the capitol, broke off, and came tumbling down, with our *glorious constitution*, to its pedestal, where it remains. In Roman times these incidents would be looked upon as portentous."

Another political paper, friendly to the administration, says: "That when the late chief magistrate of the nation set out for the capitol, an earthquake shakes the ground. He crosses the mountains and arrives at Baltimore, and an explosion of the Banks in that city, Philadelphia, the "great regulator of the currency," taking the lead, salutes him! During the imposing celebration, at his inauguration, in a style of gorgeousness which royalty itself might envy, a cord stretched across the broad avenue leading from the Presidential mansion to the capitol, with the banners of the

several States, breaks in the centre, and the State emblems, dividing to the north, and the south, are thrown upon the ground, and dragged in the mire."

The following incidents have also appeared in the newspapers: "It is said that a fine portrait of Mr. Harrison, taken at considerable expense, and placed in one of the public halls at Washington, about the same time, fell from its position to the floor, breaking in pieces the glass and frame." "One of the stirrup irons of the saddle upon which Washington rode during the revolutionary war, and which had been kept in a good state of preservation, quit its hold, and came tumbling to the floor." "And the mysterious providence, in the very sudden and unexpected death of the President, an event which clothed the whole nation in mourning, should teach us that God has a controversy with man." And the liberty bell, which was a most perfect specimen of bell metal, and which for more than 70 years has remained perfectly sound, yet when tolled at the death of Harrison, was so cracked as to destroy its sound.

These incidents are not mentioned as signs of the times, which indicate the speedy coming of Christ; yet, if in Roman days they would have been considered portentous, they should at least lead the Ameri-

can people to inquire with the Prophet, "Is there not a cause?"

11. *Another sign of the times is the downfall of the Ottoman Empire.* The calculations which pointed out the time of the downfall of this empire, were made by Rev. J. Litch, and based upon the prophetic periods brought to view in Rev. ix. 5th and 15th verses. That Mohammedism is the subject of this prophecy, is generally conceded by all expositors of the Bible. 5th verse,— "That they (*i. e.* the Greeks) should be tormented five months." A prophetic month is 30 days; each day the representative of a year; five months then, will amount to 150 years. These five months of torment were to begin when the Mohammedans had such a king over them as is described in the 11th verse, which was the case in 1299 when Othman first commenced his attack upon the Greek empire. 150 added to 1299 would end in 1449, and here virtually ended the Greek empire, thus giving them power to torment, but not destroy, for five months.

The second period is found in the 15th verse. Here the duration of their dominion over the Greeks is limited to "*an hour,*" *i. e.* 15 days, "*and a day,*" *i. e.* one year, "*and a month,*" *i. e.* 30 years, "*and a year,*" *i. e.* 360 years; the whole amounting to 391 years and 15 days. Add to these the 150

years and it makes 541 years and 15 days; add this last number to the 1299 years, and they end in 1840. But as the Greek empire was invaded on the 27th of July, 1299, the 15 days added, would end on the 11th of August, 1840.

This is but a brief of the calculation, and when made, the result was in futurity. But what has the result been? We answer: the very extent of our expectations; for on the 11th day of August, 1840, exactly as calculated, the Ottoman supremacy departed, and on the 15th of August fell into the hands of the four Christian powers, viz., England, Russia, Austria, and Prussia. For abundant proof of this fact, see Litch's Address to the Public, page 117.

12. Nahum ii. 3, 4. "The chariot shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another, in the broad ways; they shall seem like torches, they shall run like the lightnings." Reader, do you know of anything peculiar to the present age, which the above passages perfectly describe? If so, then know that it is the day of *his* preparation.

These are but few of the signs of the times, which indicate the day of the Lord at hand. But, says the objector, "these

signs are nothing new; we have always had more or less of them." We answer, that the scriptures do not teach us that no such signs should appear until the end, but that they *should exist then*; but we contend that they never all existed together as they do at the present time. But let us not be deceived by looking for too much; whatever comes, will come like the preparations of the thief, scarcely observable by any excepting those who are watching for their Lord. "When," therefore, says the Saviour, "ye see these things *begin* to come to pass, lift up your heads and rejoice, for your redemption draweth nigh."

SECTION X.,

COLLATERAL PROOFS OF THE TRUTH OF THIS
DOCTRINE GATHERED FROM THE EFFECT IT
PRODUCES.

1. *It causes those who receive it to be more holy.* It matters not how holy a person may be, though they may have reached the eminence like that to which the apostle attained when he scarcely knew whether he “was in the body or out,” let them become believers in the doctrine of the advent near, and it will give them a new start for Zion; holiness is the very handmaid of the doctrine of Christ’s coming at hand. It has a direct tendency to destroy the pride of the heart, coveteousnes, worldly-mindedness, every wrong desire, and evil propensity.

2. *It produces under God, revivals of religion.* Some of the most interesting revivals of the present age have been produced under God, by the preaching of this doctrine; thousands upon thousands have been

brought from the kingdom of darkness into God's marvelous light, who, but for the salutary influence of this heaven-born truth, would, in all probability, have gone down to toss upon the billows of despair. Can that be a rank heresy, the effect of which is so salutary and lasting?

3. *It leads to union among Christians.* We have heard of "*matchless sanatives*," for the cure of the body; but we have here a matchless sanative for the cure of the sectarian spirit. Christians of all denominations, here meet on common ground; in the all-absorbing and soul-inspiring theme of Christ's coming at hand, all names, and party distinctions are forgotten—the spirit of Christian union, of brotherly love, and holy affection cements all hearts as one; *no time* is found, much less a disposition, to indulge in bickerings and party strife.

4. *Leads to a searching of the Scriptures.* In no period of the world's history has the Bible been so extensively and critically searched, as for a few years past, since the doctrine of the Second Advent near began to be agitated. The believers of this truth do not rest their faith upon human opinions or notions; they rest upon the sure foundation of God's eternal truth, and to the "law and testimony" they direct all who ask for light. It is a remarkable fact, that the shelves of the booksellers at Boston have

been literally drained of Bibles during the past year; so much so, that they have been compelled to order largely from New York to meet the increasing demand. And who, then, will say that a doctrine, the tendency of which is to lead men to study the Bible, is a dangerous one?

INCIDENTAL OBJECTIONS CONSIDERED.

1. "*The preaching of this doctrine produces excitement.*" And this, by the grace of God, is what we intend to do. The church, as well as the world, is dead, and need to be excited. But this objection lies with equal force against Christ and the holy apostles: when John preached, and baptized, they came out from Jerusalem, Judea, and all the region round about; and the apostles, on the day of pentecost, by their preaching, so excited the people, that 3000 were converted to God; and on another occasion 5000 were brought within the ample folds of the church.

2. "*But it alarms the people.*" Pray tell us who it alarms? Surely not the Christian who believes the doctrine; and it is not a cause of alarm to *any true* Christian. If it alarms any one, it must be the sinner—the very individual who, above all others, needs to be alarmed. And if, by any means, we may so alarm the sinner as to have *him* "break off his sins by righteousness, and

his iniquities by trusting to God," we shall rejoice. The test of our love for the souls of sinner's is, our zeal to rescue them from that impending ruin, which we see must inevitably overtake them.

3. "*Of that day and hour knoweth no man.*" True,—and we do not pretend to know either the "day or hour." This knowledge is too wondrous for us, and is among the secret things of the Most High; but our Saviour has told us in the verses preceding, how we may know when it is "*nigh, even at the doors.*" The signs of the times now indicate his near approach; but for the precise time we are to incessantly watch.

4. *It is said, "that it is not for you to know the times or the seasons which the Father hath put into his own power."* In the time of the Apostles it was not necessary that the *times* and seasons should be known. After they were revealed to Daniel he was commanded to "seal up the book even to the time of the end;" not to the end itself, but the "*time of the end.*" But the *time* of the end has now come,—the sealed book has been opened, and "times and seasons" are known.

3. "*It is not probable that so great a truth would have been made known to unlettered men,*" *i. e.* we suppose Mr. Miller. We answer, that the ways of God are not like

man's. When the Saviour selected his disciples, he went not to the *scribes* and *rulers*, but he went to the sea shore and called his ministers from their fishing boats, and the mending of their nets. He has chosen the weak things of this world to confound those that are mighty, that the excellency might appear of God and not of man.

The gospel dispensation was opened mainly to illiterate men, and we have not a doubt but God will close it up chiefly in the same way. The priests of the present age, to a considerable extent, are hirelings and time-servers, and will not move forward in any moral enterprise any faster than the people urge them on. God would have the shepherds take the lead, and bid his people follow. If instead of Mr. Miller, it had fallen to the lot of Dr. Wayland, Dr. Bangs, or Dr. Beecher, to have first sounded the midnight cry, the probability is that most of the Baptists, Methodists, and Congregationalists in the land would have run after them. But God will do his own work in his own way.

6. "*But if Christ should come now thousands would be destroyed that possibly might otherwise be saved.*" True. But if Christ should delay his coming, *millions* would probably go down to hell, who are not now born; and is not this thought as terrible as the former?

7. "*But if you should be mistaken, the effect will be to make infidels.*" This is the strong hold of the objector. But let the objector remember that God told Jonah to go and cry in the ears of the people of Nineveh, "*forty days, and Nineveh shall be overthrown;*"—yet Nineveh was not destroyed; and we do not read of any infidels being made by this failure. But who, we ask, will become infidels? Surely not the ungodly, for they do not believe a word we say; nor will it make infidels of those who do believe it, for they have enough already fulfilled to demonstrate to them the truth of the Bible as a divine revelation; will a failure of the time make an infidel of any *true* Christian? certainly not. We can conceive, then, of only one class that will be likely to become infidels: that is a certain class of professors of religion, who, without argument or reason, have arrayed themselves against this doctrine, and who, early and late, deride and belabor those who believe and teach it. It is possible that in case of a failure in the time, so great will be their exultation, that they may slide down to the extremity of apostacy.

8. "*But we should be willing to have you preach on the subject of Christ's coming, AT HAND, if you would not fix the time.*" We answer, that almost every commentator, of any note, that has ever written upon the

Bible, has said something of the time, when the "end of all things would come." Dr. Clarke, fixes, as a probable event, the dissolution of this mundane system, in a hundred and seventy-five years, from A. D. 1825. Mr. Fletcher inquires, "Is it possible that God, who foretold to a year the deliverance of Israel," &c., &c.,—should have been silent, or not have spoken as clearly concerning his coming to destroy the destroyer, and set up his everlasting kingdom." The objection, therefore, lies against *all* biblical interpretation, that has preceded us on this subject. But we have not fixed the time at all,—God has fixed it in his holy word, and with our views, it would be as wrong to suppress the truth, as to affirm more than is true. "Let God be true, and every man a liar."

9. "*But suppose it should not come?*" Well, admit, for a moment, that it will not come. What then? Why, we shall have the satisfaction to know,—1. That we have done our duty, consistently with our belief. 2. Our books and lectures are evangelical, and salutary. 3. Thousands through our instrumentality have been brought from sin to holiness.

A QUESTION.

But suppose the end does come, as we expect? 1. What will become of that faithless

minister, who has been crying "peace and safety," and saying "my Lord delayeth his coming." I will tell you what will become of him:—"The Lord of that servant will come in a day when he looketh not for him, and cut him asunder, and appoint him his portion with hypocrites, and unbelievers."

2. But what if Christ should come in a few brief months? O ye formal professors of religion,—you do not now love the appearing of our Lord,—you become angry if the subject is mentioned: if the thoughts of his appearing soon is so offensive now, how will you appear when he comes, clothed with omnipotence and power?—how can you welcome his approach, as the end of sorrows, and the time of his people's release? O, look about yourselves—get ready for that day, for as the Lord liveth, it will soon be said, "Behold he cometh, with ten thousand of his saints."

3. O, ye backsliders, what if the Lord *should* come according to our calculation?—how could you stand in his presence? Ye who have once known his grace, but have turned away, and crucified the Lord afresh!—ye who have wounded the Saviour in the house of his friends!—O, how can you endure the searchings of that day, when every secret thing shall be made known? O, hasten, and make ready to return to that compassionate God, who says, "return unto

me, and I will heal all your backslidings,"—that being, who "will love you frèely, and forgive you graciously."

4. And you also, poor, trembling sinner, what if the Lord should come and find you without the garment of righteousness? O, delay not to make preparation;—but now, while mercy is offered, and every requisite help is at hand,—make sure your title to that inheritance, promised to the faithful; to that unfading crown, which is incorruptible, and ever-enduring.

With the full and increasing conviction that all the awful scenes of the last great day of retribution will soon be over, together with the other solemn events set forth in these pages, the author would now commit this little pamphlet to the world, accompanied with his fervent prayer, that it may be the means of arousing the slumbering virgins, and leading many perishing sinners to the only ark of safety.

From the "Signs of the Times," Boston.

Hypocrisy Unmasked.

DEAR BR. "S."—After an absence of three weeks, in a tour through Vermont and New Hampshire, I am once more at home. I have much reason to praise our common Lord for his love, and the tokens of his favor granted me during the three weeks I was away from this city. I gave twenty-one lectures in that time, and conversed much on "the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Serious attention was every where given to the word spoken, and men and women have bowed their hearts in submission to the will of God, and been made to rejoice in the evidence of sins forgiven. The cry was on every side, "come over and help us." It was truly painful to have to say to any, "I cannot go." I find on my table letters, received in my absence, calling for help. O that the Lord of the harvest may send forth more laborers.

My object when I commenced was simply to notice the attempt of our enemies to blacken us under pretence that the *object* of the Second Advent folks is to *make money*; and they have reported that twenty-five

cents was asked of every person admitted into the "Great Tent." Now, behold the hypocrisy of which some of our opponents are guilty. "A money-making business!" Aye, but who is guilty of it! Read the following notice posted up in this city :

"MILLERISM !"

"Refuted on historical principles, by Rev. M. ROBSON, of New York city, who is professedly distinguished as a Chronologer and Historian.

"It will be shown that the historical basis of Mr. Miller's theory cannot be sustained on his own principles of interpretation, THIS EVENING, at the hall of the Washington Temperance Society, State street, commencing at 7 1-2 o'clock. Admittance, TWENTY-FIVE CENTS.

"Albany, Oct. 8, 1842."

Let the thinking judge who are making *merchandise* of men's souls, we or our opponents. They take advantage of men's *fears* of the Judgment to come, and *promise* them "peace" for "TWENTY-FIVE CENTS!"

Yours, in the blessed hope,

GEO. STORRS.